[272] 276

[Picture. Farob, a tea fern. 5/4 natural size.]

Tobacco is indispensible to Hottentots of both sexes. It is the first thing they reach for after waking up in the morning. They have it in the form of large rolls or in firmly packed flat American packets. Because the smoker first cuts (χao) it, then stuffs (//hā/) it in his pipe, they call it *χao//hā/b, unless they prefer the foreign word ta· bagab. Wild hemp, da· ab, which the Bechuans are so fond of smoking, is not unknown in Namaland but is more rarely used. The Hottentots are economical smokers. They inhale the smoke deeply, and keep it in as long as they can and let it slowly trail out of their mouth and nose. Particularly economical smokers wipe the tobacco tar into a little leather wallet, ǂnuni· //ga·/rus. If their supply of toabcco is used up, they cut up the leather that is drenched in nicotine and smoke the pieces mixed with chopped straw. [415]

Alcohol was always known to the Hottentots. When they live way out on the veld and cannot get this stimulant except as their ancestors did, [205] they still brew their honey beer, !kχa/rib. 273

The wild African honey bees (called !habu· b) in Namaland usually build their honeycombs in caves, more rarely in hollow trees. The Hottentot knows exactly the individual parts of the bees' house. He differentiates exactly the pollen (ǂna/o· b) stored up in the comb from the virgin honey (hū·/danib). His generic term for honey is dani· b. The waxy bee cells which are joined together into a comb and which float to the surface after being emptied when one makes sugar beer, are called */ha·/mi. The honeycomb in which the brood lies is differentiated by the word /ā/b, and *tsēb or tsērab is the word for the material which the bee uses to roof over the honeycomb. [136] 222 [273] [825]

The cave, near which the bees are seen, is first poked with a long stick as thick as one's finger. If honey sticks to the tip of the stick, a firebrand is placed in the entrance to the cave to drive the bees as far away as possible. Then a man creeps into the cave and breaks off the honeycomb with a wooden forked hoe.

If the cave is too small for a man to creep inside and if the only entrance is a slit the width of a hand, then they use a special honey stick, *!a·rub or !a·nib. They cut a long stick about the thickness of the little finger from the branches of the taai bush or even better from the roots of the thorn tree and attach to the front end with strips of leather two lighter little pieces of wood //gaĩnkχa, the length of a finger, that have a sharp point and are faced towards the back. This 222 413

somebody dropped a piece of tobacco -- all such things are placed in the wide sack which hangs by its two straps on the hut's bracing poles. For making it, two goat or klipspringer [Orcotragus saltator (Layard)] skins are fitted together at the edges and sewn all around with sinews except for a place in the middle of one of the sides. This opening is just large enough for a hand. In time of need one reaches into the sack; it is the last resource. A handful of coffee and a few pipefuls of tobacco are certain to be found among the odds and ends that have collected there. 415 281

f) Poor Hottentots use their pillow, ǂkʗa·bis, to store tobacco. A pair of square pieces of the same size are cut from the skins of goat, sheep, klipspringer, or steinbok, sewn together on three sides, the pocket then stuffed with klipspringer hair or ox hair or feathers and then closed. If someone wants to save tobacco for hard times, he crumbles it, cuts a stitch of the pillow, sprinkles the crumbs into the stuffing (/kʗaũb) and sews it up. In this way he keeps himself from nibbling. He must be in desperate need before he decides to rip up the pillow in order to separate a thimble full of tobacco from the heap of hair. 415 276

3. Fresh Drying

a) The part of the back skin of an oryx or a cow that is to be used for leather soles, is stripped off fresh, cut into long rectangular pieces (/kʗa·na, vb.) and dried hard. The stiff flat pieces are placed on a bed of fresh cow manure, then covered with cow manure or buried in most sand until they have become soft. Then they are rolled, beaten with a stick until soft, dampened slightly in wet sand, cut, and used without further treatment. The hairy side of the skin becomes the outside surface of the shoe sole (//haʃbo·b, also means shoe). It is to be assumed that sandals, /kʗabu·s, were the original foot wear of the Hottentots, not the shoe pictured here [239] which they now normally wear. 294 [291 177]

b) The skin of a goat, a young calf, an oryx calf, or a steinbok is made into a large water bag, !gaʃba·b. The left front leg of a freshly killed antelope is slit lengthwise and the slit extended to the area of the front shoulder. The whole body is shelled out of this opening. Head and legs are cut off and the openings tied up as are the anus, the 415 281

one by its masculine ending. The name for the other one is the same except it has a feminine ending, since the top of the hill is massive and more gently rounded. 193 196

Whereas in the above case it is the contour, in another case it is the size of the objects compared that determines the choice of the gender ending. Thus the Hottentot words for women's breasts and buttocks are masculine, and the words for the corresponding parts of the male body have a feminine ending because those parts are less well developed.

Thus the Hottentot is always aware of the sensuous origin of his rules for gender.

gender) which is rubbed on the flat rock back and forth in a straight line and at the same time rolled slightly. Roots, pods, coffee beans, buchu herbs, paints for make-up, in short everything used in powder form, is ground on this mill. 412 324

The three cooking stones, !nõǂti, on which the cooking pot rests, the whetstone, /kχõ-/uis, and the flint, !nõ/ns (not rare at Keetmanshoop) with which they strike sparks on the tinder (usually rotten wood) against an iron handle, are the other three natural stone articles which the Hottentots use. [372]

Neither the sandstone nor limestone of the tablelands nor the gneiss and granite of the mountains of their homeland are suitable for stone work. But locally there is serpentine, the existence of which has been proved (42) in Kaukaussib and on the southern side of the 324 [135] [317]

42. E. Freiherr Stromer von Reichenbach, Die Geologie der deutschen Schutzgebiete in Ostafrika, München and Leipzig, 1896.

Brandberg in Kaokoland and [248] is suspected in other places that are known only to the natives. The Hottentot cuts the serpentine with his knife and makes pipes. He uses as a model for these pipes the ones that can be easily made from the marrow bones of middle-sized mammals and which are used when the stone is not available. This bone pipe, !haǂi-b, is used a great deal. The part where the marrow 324 276

was is plugged up sufficiently with a bunch of grass so that the ashes are not sucked in. The ordinary serpentine pipe, /ui!k‡ob, is used in the same way. One would take it for a cigar holder made from a European pattern, if the Hottentots smoked cigars. [Picture. a and b are bone tobacco pipes. c - e serpentine pipes of native design. f. a serpentine pipe of European design.] On the other hand the European cutty is obviously the model for the pipe form which they call !ha- bes.

3. One metal was treasured by the Hottentot before his contact with European culture, namely copper, which he probably got by barter from his Bantu neighbors to the north. With the disappearance of native jewelry and because it is easy to buy or steal all the needed metals from white people, copper has been mostly supplanted by iron and brass. The male [249] Hottentot cuts three kinds of jewelry either from iron, brass or copper, more rarely from lead depending on the material available.

Women and girls wear bracelets and armrings, !ganuti, right above the wrist, sometimes ten pieces in all. I saw men wearing only one, if any, on the right wrist. [Picture. Bracelets. 4/5 natural size]. A single design is made by scratching, notching and hammering. The patterns, always on the outside, resemble those of our prehistoric times and are the only interesting thing about these ornaments. Neither the material nor the instruments used in making them are original with the Hottentots, but are borrowed from the white man's workshops.

[250] In the simplest form, the arm decoration is a plain ring-shaped rounded, open, undecorated iron wire, shaped like a D in cross section or square-edged and slightly rounded on the outside. Such a smooth undecorated iron band is depicted in figure a.[1]

The brass bracelet b is square-edged with tapering ends and is decorated with hammered or cut cross lines, which diverge from the middle of the band towards both sides. These lines are crossed by long irregular grooves, running near the edges and parallel to them. A copper bracelet (c) with rounded edges is primitively decorated with irregular thickset cuts across the band and grooves that run the length of it.

The square-edged brass band d has irregularly spaced notches along the edges and a clumsy unconnected line down the middle. These notches are cut so that they converge towards the middle line in better-grade work. Thus in the narrow iron band e, the notches are so deep

[1] [For pictures of bracelets discussed in the text, see cat. 116, p. 62(B). -Ananlyst]

1: Schultze--62A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

324
●276

a and b are bone tobacco pipes. c - e serpentine pipes of native design. f a serpentine pipe of European design.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

262 [761]

and to youths who had passed through the puberty rites.[1] This taboo was apparently associated with the myth connecting the hare with the origin of death, which we have already met with among the Bushmen also. Even this restriction, however, seems now to have lapsed. The older writers on the Cape Hottentots mention several other food restrictions in addition to that on the hare. Thus, according to Graevenbroeck, wild pigs, hyenas, lions, and other carnivorous animals were regarded as impure and not fit to be eaten. It was also "deemed unlawful" to taste butter and eggs, while only children were permitted to nourish themselves upon sheep's milk, which was looked upon as dangerous to adults.[2] Kolb, again, states that pig's flesh and fish without scales were forbidden by custom to both sexes; that the men only might not eat the hare or the rock rabbit, or drink the milk of sheep, while the women, on the other hand, were forbidden the "pure blood of beasts" and the flesh of the mole.[3] Thunberg, again, says that the men never drank milk that had been drawn by women[4]—a statement which may be compared with Albrecht's report that many orthodox Naman believe their cows will give no milk if the women were to drink cows' milk, since this is "good only for the men", hence the women must content themselves with the milk of the sheep and goats.[5] It is questionable how far these statements can be accepted as entirely accurate, but they seem at least to suggest that there must have been some special regulations regarding the drinking of milk. Unfortunately there is no other information at all to throw further light upon this important point. Finally, even at the present time, according to Vedder, "a real Nama never eats the flesh of a wild dog, a monkey, a hyena, jackal, a lion or a hare. He believes the meat of these animals to be impure and injurious to health. But this custom is also slowly disappearing."[6]

276 824

As narcotics the Hottentots formerly used infusions of various legumes and herbs. Even to-day the capsules of *Elladium virgatum E. Mey.* and the seeds of *Acacia hebeclada D.C.* are still roasted, ground down, and brewed with water. But increasing familiarity with the tea and especially the coffee introduced by the Europeans

272

[1] Cf. Andersson, *Lake Ngami*, 328–9; Wikar, "Berigt aan... Plettenberg," 118–19; Olpp, "Aus den Sagenschatz der Khoi-Khoin," 46–7.
[2] "Uit den Ouden Tijd," 364.
[3] Op. cit., 96–7.
[4] *Travels in Europe, Africa, and Asia*, II, 40.
[5] "Beobachtungen im Gross-Namalande," 205.
[6] "The Nama," 129.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

has caused the old native brews to fall into general disuse, except perhaps in case of illness. The Naman also sometimes still make a kind of mead out of wild honey. The honey is diluted with water, and then brewed with the help of various roots or fleshy stems, e.g. *Pachypodium namaquensis*, so as to produce fermentation. European alcoholic liquors, however, find far too ready a market amongst them now, and excessive drinking is by no means unusual, especially among the detribalized people.

Tobacco, which they did not cultivate themselves, the Hottentots soon learned to appreciate when it was introduced amongst them by the Bantu and by Europeans. It has now come to be almost indispensable to them. Practically all men and women, and even the children, make use of it. Occasionally it is chewed, but far more generally it is smoked. The men often make their own pipes out of serpentine, which they cut with a knife into hollow tubes shaped somewhat like a cigar; or else they use the marrow bone of a medium-sized mammal. The mouth edge of the pipe is thickly stuffed with grass, so as to prevent the ashes of the tobacco from being swallowed; and in company the pipe is passed round from person to person, each taking several deep inhalations to the fullest capacity of his lungs before passing it on to his neighbour. Dagga[2] was formerly also used to a considerable extent, and indeed, according to Kolb, the smoking of dagga was a frequent, even an essential, accompaniment to some of the ceremonies. Nowadays it is much less easy to obtain, for owing to its definitely injurious effects when taken in excessive quantities its cultivation and sale have been restricted by the Government. The Cape Hottentots used to smoke it in horn water-pipes similar to those of the Cape Bushmen.[1]

Sexual Life and Marriage

Extra-Marital Sexual Relations

The sexual life of the Hottentots is no longer so strictly regulated as it seems to have been in the old days. There is now apparently great freedom of intercourse tolerated before and also practised after marriage. Formerly premarital unchastity was severely condemned among the Naman, and even penalized. A girl who had gone wrong was thrashed by her parents, or with their consent, in the presence of her lover, who then received a similar punishment. These beatings were administered under the direction of the head

[1] Kolb, op. cit., 104-5; Alberdis, loc. cit.; Schultze, op. cit., 204, 248.

[2] [Either Indian hemp, or one of two relatively non-narcotic herbs, Leonotis leonurus or L. ovata. – Ann Lyst]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

585 a son who will grow up strong and big and be a good hunter and a valiant man.

In the meantime the meat of the slaughtered animals has been cooking. When it is ready, everybody joins in the feast, the men and the women, however, eating apart. The only exception is in the case of the bridegroom, who eats sitting together with the women —but out of a separate pot and of meat specially set aside for him. [276] After the feast dagga is smoked, a pipe being passed round out of which every person inhales a few times before handing it on. This smoking bout, which owing to the nature of the herb soon degenerates into a noisy and drunken orgy, is kept up till late at night, when they are all tired and stupefied, and turn in to sleep. The bridegroom now sleeps for the first time with his wife. The festivities are continued on the following day, as long as there is still anything to eat. Dancing, according to Kolb, never takes place at the marriage ceremony, but on this point he is contradicted by most of the other writers.

Married Life

As will have been noted, the descriptions given above vary somewhat in certain details. They all agree, however, in stating that the marriage is celebrated by a special ceremony at the home of the wife's people, accompanied by a feast and general rejoicing. With the conclusion of this ceremony, which as it were stamps the seal of public approval upon the marriage contract, the young couple are legally married. Henceforth they form a separate household in the community, live in their own hut, have their own herd of cattle, sheep and goats, and in general play the part of full adult members of society.

591 606 Among the Naman, however, the husband continues to live with his wife at the home of her parents for at least a year after the marriage, and not till then, or until his first child has been born, is he at liberty to return with his family to his own people's camp and there establish his independent household. Before departing he has again to present to his mother-in-law a good milch cow, this time in token of his release. As long as he remains with his parents-in-law he has to perform all sorts of heavy tasks for them, and to accompany his father-in-law in the hunting field as well as to war. Sometimes, as we have already mentioned, the husband may remain permanently with his wife's people. As a rule, however, this matrilocal residence is

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

fat, and powder themselves with *buchu*. When the husband then enters the hut, he must first smoke a pipe of dagga, and not till the effects of this have worn off may he speak to his wife and again sleep in his hut.

Graevenbroeck adds the information that the woman, after the birth, must remain in her hut for at least eight days. When this period of seclusion is over, she is ceremonially washed from tip to toe in warm water, if it is winter, or in cold water if it is summer. Only then is she allowed to leave the hut. During this washing men may not be present. A feast is then held, in which blood relatives and friends participate. The birth of the first child, according to Kolb, is celebrated far more lavishly than are subsequent births, especially if it is a boy, when all the inhabitants of the kraal join in the feast.

The descriptions given above are almost certainly inadequate. But they contain sufficient detail to show that the ritual accompanying birth has at least some of the elements found in the other Hottentot "transition rites". The seclusion of the mother, her avoidance of cold water, and the observances relating to the fire during the period of seclusion, the fact that her husband becomes unclean if he enters the hut, and finally her ceremonial reintroduction to the use of water, as well as the first introduction of the baby to the source of water—all these, as we have seen, are essential details in all ceremonies associated with the conception of *!nau*. From Mrs. Hoernlé's general analysis of these ceremonies we should expect to find also a sacramental meal in which only the new mother and other women who have borne children take part; but, although mention is made of a feast to celebrate the birth, in none of the descriptions available of the birth ceremonies is there any record of this special meal. Wikar, however, explicitly mentions it in his general account of the occasions on which women alone may take part in the *andersmaken* feasts.[1] He gives no description of the birth customs; and Mrs. Hoernlé's own data on the birth ceremonial have unfortunately also not yet been published.

Abnormal Births

Children born with a caul are credited with prophetic powers. Such a child, according to one of Mrs. Hoernlé's informants, might become a clever *!gei aob* (magician) if given the caul to eat as a child;

[1] Op. cit., 94.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

224 554 A somewhat similar ceremony was held among the Cape Hottentots, but the description given of it by Kolb differs from the above, and is therefore worth recording. The skill and dexterity displayed in the chase by a single huntsman, he says,[1] was considered the highest act of heroism, and the man who had succeeded in killing an elephant, rhinoceros, or other big game animal was honoured by the whole kraal with marks of respect and was an object of universal admiration. On returning to his home he was subjected to the customary "anders-machen" rite. Proceeding to the central space where the people were assembled to receive him, he seated himself on a mat in the [514] centre of the circle that formed about him. One of the old men then rose, and urinated all over him, "at the same time muttering some words whose meaning I was never able to understand or to learn." [276] The dagga pipe was next lighted and circulated as usual, but the hunter received only the ashes that remained, which were strewed over his [301] body by the old man. From now on he enjoyed great honour, and as a proof of his agility and heroism could wear on his head the bladder of the animal he had slain.

224 The ceremony over, he retired to his hut, where he remained secluded for three days, during which time he was fed with the best [634] meat and the finest provisions procurable. During this time also he was forbidden all intercourse with his wife. The latter had to leave the kraal every morning when the herds were driven out to pasture, and might not return again till they came back in the evening. [262] Outside the kraal she might not eat anything at all, and even when back in it had to live only upon such meagre fare as she could lay hands upon. At the end of the third day, when the hunter was [574] supposed to have recovered his former vigour and strength, his wife was reinstated in the hut; he slaughtered a fat sheep, invited all his neighbours to the feast, and thereafter could again live with her.

Kolb's description of this ceremony gives no indication that it was an initiation rite, but implies rather that it was performed whenever the occasion was offered by the killing of a big game animal. There is no reason, however, to suppose that this is contradictory to Wikar's account, from which it appears that the first time a man killed such an animal, or obtained the privilege of being regarded as the "master killer", afforded the opportunity for receiving him into the ranks of the hunters, signalized by the scarification, while on subsequent occasions the ceremony was merely repeated without the operation,

[1] *Vorgebirge der Guten Hoffnung*, 128–9.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

To what extent specialization enters into these various pursuits is difficult to say. Smithing, an occupation usually associated with specialized activity, does not appear to have been confined to recognized practitioners; at least, there is no record of special smiths among the Hottentots themselves. And there is no mention either of people devoting themselves exclusively to other forms of industry. Olpp indeed states that the Hottentots have little respect for industrial activity as a whole, and that an artisan in their eyes is little better than a slave (*khowob*). The people are primarily herdsmen, and cattle is the main objective in their lives.[1]

Trade

At the same time it is certain that some persons are better craftsmen than others, and that they can dispose of their products by barter. We have already noted an instance of this in Wandres's Bondelswart friend, who accumulated a respectable herd of cattle in exchange for the milk pails he made. In other cases, as we have seen, weapons and milk pots may be bartered for cattle, and even beasts of one colour exchanged for those of another. There appears therefore to be a good deal of internal trade among the Naman, but we have little concrete information as to the nature and extent of this trade. Kolb noted it among the Cape Hottentots also. An impoverished man, he says, will make an extra set of weapons and exchange them with a wealthy cattle-owner for two or three head of cattle. Tobacco, dagga, beads, and similar objects obtained in the service of Europeans are also bartered for cattle, and as a last resort there is a certain root called *kanna*, used as a stimulant, which is always in demand and can readily be disposed of.[2] All this bartering, however, is merely incidental to the ordinary activities of the people. It appears almost certain that craftsmen devoting themselves exclusively to the continuous manufacture of special objects for barter do not exist among the Hottentots.

There was also a certain amount of trading between the Naman and the Bantu tribes to their north and east. In the eighteenth century the Naman living along the lower reaches of the Orange River are described as receiving annual trading visits from the BeChwana. The latter crossed the intervening desert tracts during the rainy season, bringing with them such things as tobacco, ivory spoons and armlets, copper beads, rings and bracelets, iron beads,

[1] *Angra Pequna*, 27. [2] Op. cit., 119–20.

415 The earthen pots made of clay and burnt by the women,
177 which belonged to the furniture of a fully equipped house in earlier days, have long since given way to the metal pots of the trader. The paint-box, or rather "vanity bag," however, has been preserved. It consists of a small tortoise-shell of which the opening at the back as well as the two openings at the sides are closed with resin, so that a vessel with only one opening, namely that for the head, remains.
[302] In this receptacle they preserve the buchu-powder comprising a mixture of various powdered aromatic shrubs, with which they powder their bodies, in order to remove the smell of perspiration. Men very seldom indulge in the use of this powder. The "box" is suspended by a little leather strap from the framework of the hut—and this is where all their other trifles are kept—or it is worn round the necks of the women for decorative purposes. For conveying their drinking water they used ostrich egg shells in former days, which, however, have long since been replaced by tin cans, buckets and paraffin-tins. Up to the present day they still manufacture the wooden spoons used for dishing up food. For eating purposes, however, the tin spoon has been adopted. It not seldom happens that quite a number of people in want of sufficient spoons use one and the same in turn passing it from hand to hand.

415 The "fat-box" must also be mentioned. It was as long
302 as a man's finger and consisted of the central part of a clean horn, both ends of which had been cut off and then closed by means of pieces of ox-hide. In this box they had the reddish ointment which was applied to those parts of the face that got chapped during cold weather. The women and girls also applied this ointment to their faces on other occasions.

412 As recently as 50 years ago stone knives were still in use,
● 276 but have been displaced by bought knives. The old tobacco pipe consisting of a hollow bone or artistically carved out of
411 serpentine stone is becoming more and more rare. The club
177 is still being manufactured, and a short stick furnished with the tuft of a jackal's tail is still, as it used to be in by-gone days, the distinctive sign of a prominent man or youth, who wards off the flies and wipes off the sweat with it. Altogether the Nama are adepts at manufacturing a variety of useful utensils, but do not like the idea of having more furniture than is absolutely necessary.

463 3. As the principle of distribution of labour could scarcely be expected to obtain in this once nomadic tribe, everyone makes for himself what his household requires. They make
283 cunning cords from the fibres of different shrubs, which are used in making the matwork for their houses, and also thin
326 but strong strings which the hunters require for their snares.
177 The art of manufacturing bracelets and arrow-points from
000 copper and iron had been learnt from the Bergdama. Baskets

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

kitchen, and herein they are very different from the Bushmen and Bergdama; a real Nama never eats the flesh of a wild dog, a monkey, a hyæna, jackal, a lion or a hare. He believes the meat of these animals to be impure and injurious to health. But this custom is also slowly disappearing. 262

9. The Nama from the earliest times has appreciated honey-beer, which he knew how to brew from wild honey by a process of fermentation, and he indulged in smoking "dacha." This "dacha" is a kind of hemp, with a narcotic smoke, which puts the smoker in a state of dreamy insensibility after the first few draughts. 273 276

Recently they have taken to drinking instead of this honey-beer, a kind of sugar-beer brewed in great quantities from sugar, yeast, legumes and water. A Nama who drings his sugar-beer regularly becomes the most miserable and unemployable of individuals. 273

It is a great blessing for the tribe that the acquisition of strong and spirituous drinks is prohibited. The German Government had prohibited the sale of liquor to them and the Mandate Administration has maintained this prohibition. Even if brandy is prohibited, they still have tobacco, coffee and sugar at their disposal, and these three are so essential to the life of a Nama that it has been said exaggeratingly that the Nama having these three means of enjoyment, will be able to live on them without longing for anything else. 276 272 262

V. Religion and Religious Cults.

1. For more than 200 years the majority of Hottentots have more or less been under Christian influence and therefore it will be very difficult to give any reliable account of their real and traditional religion, as only inadequate reports about their religious ideas and customs of the time when they first came in contact with Europeans, are obtainable. The Dutch minister Valentyn, who stayed at the Cape for some time on his homeward journey from India, relates, in about the year 1705, that he heard of the Almighty being called by the name Khouron and that they called the Evil one Dango and Damoh. They also told him of a divine being Tiqua or Tuqua and besides they feared a ghost called Somsoma very much. But Peter Kolbe says in 1719 that it is undeniable that the Hottentots pray to a supreme being which they called Gounia Tiqua. In 1671 Dapper tells of the worship of Humma or Summa, and Missionary Schmidt, who was the first missionary to work among the Hottentots from 1735-1744, writes the name of the Supreme Being Tui-Iqua. According to Wuras the Koranna worshipped Cukoab as their heavenly God, whose name appears in seven different spellings in his small "Bible." It must be remembered that all these reports are from people who were not acquainted with the Hottentot language, and their attempts to reproduce the 797 776

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

278 752 patient. On the spot where a snake has lived for many years, the Natives say, a slimy patch develops that is almost cement like. This is used as an antidote for all poisonous bites, and is also given to dying people.

Abstract of Hottentot Herbal.

278 In discussing the various herbs used by the Hottentot medicine man, the following plan has been adopted:—

The Nama name is first given for the purposes of reference, then, in some cases, reference by travellers or other observers, and when modern uses are discussed the Nama name (if known), the Afrikaanse name and the scientific name are given.

Medicines.

Kanna. Kanna is a Salsola, of which there are several species. Graevenbroeck mentions that it was used similarly to hemp, and that the leaves were roasted in ashes and used as food. Paterson states that a certain district around the Kromme River was called Channa by the Hottentots because of the quantity of the plant which grew there.

Namaquas in 1662 accepted presents from the Dutch, and in return gave fat-tailed sheep and Kanna, which the Commander pronounced to be similar to the Chinese Ginseng. The Cape root was scarce and was considered valuable, and possibly is the channa mentioned by the traveller Paterson in 1779. During the early days of the settlement at the Cape, a Hottentot would perform any task willingly if he knew that the reward was to be a piece of kanna. It would appear that certain of these 278 writers confuse the root ningin or kanna with kaawgoed, the ● 276 leaves of a Mesembryanthemum, because they described properties which are certainly those of the latter. It was chewed and retained in the mouth for a while, when their spirits would rise, eyes brighten, and faces take on a jovial air, and they would commence to dance. But if indulged in to excess it robbed them of their senses and they became intoxicated.

278 Kauwgoed, *Mesembryanthemum tortuosum*. Leaves chewed for toothache and pains in the stomach. Has a strong narcotic effect due to alkaloid, mesembrine. Will make a child sleep. Used to-day for sand in horses.

Slaai, *Mesembryanthemum Crystallinum*, Nama N/nhoo or N/nghoop, is used for taking hair off skins, and is still in use among farmers.

[276] Karremoer, *Mesembryanthemum stellatum*. One of the beer making roots, a deliriant and intoxicant with an earlier stimulant action.

278 Krampsiekbosch, *Cotyledon Walchii* or *Lessertia annularis*. 757 Stem is pounded and used for poultices on abscesses after spine and bark have been removed. When dry has somewhat the appearance of ginseng.

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

278 757 [276] leaves is used for pains in the eyes. Its growth for commerce is now prohibited by law. It is still used with tobacco for smoking. A decoction of seeds boiled and allowed to stand is used for bronchitis and headaches.

Kraalbosch, D/kooi dabee, Kraal bosch, *Galenia africana*, is chewed for toothache in small quantities. If too much is used it blisters the mucous membrane of the mouth. This bush is now used in a mixture in decoction with Aister bosch for toothache and also for venereal disease.

Sages. Aromatic sage, Afrikaanse Salie. Blaauwblom, *Salvia africana* and *Salvia paniculata*. Geelblom or strand salie (sand salie), *Salvia aurea*. Decoction of leaves used for coughs and colds and also for women's troubles Wittle blom. *Nuxia congesta*. Salie prout. Leaves resemble those of a sage. *Buddleia salvifolia*. *Tarchonanthus camphoratus*.

Stink sali, (small grey whitish leaves), dried leaves used in decoction for common colds and externally as a lotion for sores. Berg salie, or mountain sage, green or dried leaves in decoction for coughs and colds, is evidently an expectorant, as it is stated it makes the cough ripe. Also used in decoction for washing sores. To-day these salies are used in combination with Katakruie and plein hout and vaal bosch for fevers, such as measles.

Wild olives are used to make diaphoretic mixtures, or sweating draughts. One species, named in Nama, P/koem, is used in decoction of leaves for dropsy, flatulence, and pains in the stomach, as a lotion for sores, and also the leaves are used as a plaster. The most prized is the sand olein houd, the Nama D/koubi, a decoction of the leaves of which is adminstered in any cold or fever, from a common cold to typhoid.

Klein koorts bosch, little fever bush, *Grassula lycopodioides* L. is used in decoction as a diaphoretic.

[844] Taaibosch, L/ or P/guara, *Rhus* sp. or *Rhus undulata* Jacq. The leaves of this plant are boiled and the liquor given for the troubles which arise after parturition. Of the two species of bush, long and short, the latter is preferred.

Vogelent, *Viscum capense* Lin. Nama Aie L/ kwoe, a Taaibosch parasite, is used as an emmenagogue. Barend uses it for amenorrhea, mixed with P/au, wild celery. By the Cape Boers it is used for epilepsy, chorea, and diarrhoea.

757 844 278 L/aiser, a bush not identified, is used in decoction for puerperal fever. It is strongly purgative, and as the Native doctor says: "works the fire out of the stomach." It is never used for the young, but only for adult women. One informant states particularly it is used, when the patient is delirious, to "work it out."

Faierrank, Nautsi amma (Nama), a red tipped faier rank, *Mesembrianthemum edule* or *acinaciforme*, is used for delayed labour, or retained after-birth. It is stamped and given as a pulp.

‡ [i.e. Dagga leaves — Analyst]

8: Dapper Q-4 (no date) 1933

FX13 Hottentot FX13

NAMA

NAMAQUAS.

The Hottentots named Namaquas[41]) live at the present time about eighty or ninety miles east-north-east of the Cape, but very far inland. In 1661 the commander of the Dutch fort, Heer Riebeeck, sent thirteen men there, with four pack oxen, to see if no gold or other valuable objects were to be found amongst them.[42]) They came across the Namaquas about eighty or ninety miles inland north-east of the Cape, and on going up to them were received with every sign of friendship and welcome, and presented with sheep. Their arrival was also greeted with an uncommonly curious musical performance. About one hundred musicians, each with a hollow reed of different length from the others, stood in a ring, in the centre of which a man beat time with a stick; and by blowing on these reeds produced as pleasant a harmony as if each reed were a trumpet of the marines. After the end of this performance, which lasted two or three hours and passed off with considerable gaiety, our men were at the king's request brought into his hut, and there entertained with milk and sheep's flesh. In return they presented the king with some copper, red beads, brandy and tobacco, which neither he nor his people had ever seen smoked, but they all learned this in a short time, even the women and children. Finally the king showed them a spot just outside his camp where they could rest and sleep.[43])

619 [131] 574 [533 534] [276]

A few of the older people still know their own language, but the great majority now speak only Afrikaans, which is the regular medium of intercourse even amongst themselves. In South West Africa also the whole culture and power of the Naman has been hopelessly broken down, although for the most part they still retain their own language; and here too all of them have a good deal of mixed blood, brought into them first by their own relatives from the south, and then by mixture with the Germans and other whites (cf. Schapera, *Khoisan Peoples*, 48-9). [191] 619 177 144

[42]) This was the expedition under Pieter Cruythoff, which left the Fort on Jan. 30, 1661, and returned on March 10. Its Journal, written by P. van Meerhoff, is appended to the Dagverhaal of van Riebeeck (entry of March 11, 1661, with additional remarks obtained orally from the travellers), and reprinted verbatim in Godée-Molsbergen, *op. cit.*, i, 46-63.

[43]) Their reception by the Namaqua is fully described by Meerhoff in his journal of the expedition, upon which Dapper's informant has evidently drawn.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

000 den overste van de *Chainouquas* daer eenige beesten en schapen quamen verhandelen, gaende aenstonts weder met hem naer hunne woonplaetsen.

De *Heusaquas* zijn vee-rijk: dan deze alleen erneren zich ook met 't planten (want geen onder al de daer te lande gevonden Hottentots planten of zaien, dan alleen de *Heusaquas,*) van zekeren krachtigen wortel, dien zy *dacha* noemen, en eten om dronken te worden; hoewel zy den zelven bywijlen ook met water mengen, om te drinken. Wanneer het eten en drinken des wortels *dacha* hen de hersenen bedwelmt en bevangen heeft, stellen zy zich, met het bedrijven van vreemde grepen en wonderlijke grillen, als dolle en uitzinnige menschen aen; onder welk krioel en gewoel, de vrouwen komen, en zeker fijn geklopt en gewreven kruit, genaemt *boggoa*, op hun hooft stroien. Dit kruit, dat geel en sterk-riekend is, wast op het hoogh geberghte, met klompen of klaeuwen aen de klippen, in groten overvloet, en wort van de mans opgezocht, en van de vrouwen bereit.

Ontrent de *Heusaquas* leggen de vee en volkrijke *Hankumquas,* doch zijn noit by d'onzen aen het Fort geweest.

De *Heusaquas* zijn byzonder vaerdigh met jonge en oude leeuwen om te gaen, die zy in strikken weten te vangen, en te temmen, met een bant aen den hals, als een hont. Zy trekken ook wel met leeuwen, die zy lang gehad, en heel tam gemaekt hebben, ten oorloge, en kunnen daer mee den vyant, zonder moet van eenige tegenstant te bieden, in de route op de vlucht drijven; 't geen velen vremt wil voorkomen, en echter in 'er daet onder hen gepleeght wort.

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276 [53]) *Leonotis leonurus*, whose leaves are still smoked by the S.A. natives like those of Indian hemp, producing a similar stupefying effect. Dapper is wrong in stating that the Hessequa cultivated this plant. Van Riebeeck terms them "regular dagga makers of the Hancumquas" (Sept. 27, 1660), but says of the latter (from hearsay evidence also) that "they plant and dry a certain plant *dacha*, which they bruise and eat, and which makes them very silly" (*Letters desp.*, iii, 242; cf. D., Dec. 16, 1661). Maingard, after discussing all the evidence, concludes that these Hottentots never *cultivated* dagga, but that they traded in it, which probably gave rise to the legend (*op. cit.*, 493).

302 [54]) More correctly *buchu*, a common name to this day in S. Africa for various species of *Barosma* and *Diosma*, much used by natives as a sweet-smelling powder.

619 [55]) First mentioned, as Chancumqua, in the list of tribes given by Eva (D., Oct. 31, 1657), supplemented later by the statement that they cultivated dagga (D., June 21, 1658). Soeswa told van Riebeeck that the chief of these "Hamcumquas" was "the chief lord of all the Hottentoo tribes" (D., Sept. 21, 1660). All that

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

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ever been at the Fort. They came there with the chief of the Chainouquas to barter some cattle and sheep, and then immediately went back home with him.

The Heusaquas are rich in cattle. Moreover they alone (for none of the other Hottentots in this country plant or sow the ground) also support themselves by planting a certain powerful root which they name *dacha*[53]). This they eat to become drunk, although they also sometimes mix it with water for drinking. Whenever the eating or drinking of this root affects their brains and makes them giddy, they behave like crazy and senseless people, performing all sorts of strange gestures and wonderful grimaces. In the midst of this hullaballoo the women come and strew over their heads a finely-stamped and ground herb named *boggoa*[54]). This herb, which is yellow and has a powerful odour, grows in great abundance in clusters on the rocks of the mountains. It is gathered by the men and prepared by the women.

Close to the Heusaquas are the Hankumquas[55]), rich in people and cattle. They have however never been to our countrymen at the Fort.

The Heusaquas are especially clever in handling young and old lions, which they know how to catch in snares and tame, like dogs, with a collar round the neck. They even set out for war with lions which they have long had and completely tamed, and in this way are able to set the enemy to flight without encountering any resistance. This may seem strange to many readers, but is nevertheless actually the practice amongst them[56]).

• • • •

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was known of them in 1662 is summarized by van Riebeeck as follows: "These Hancumquas, as we have always been able to understand, must be the greatest and most powerful of all the dirty Hottentoo tribes, living like all the others in huts of matting, but of a much larger size. They live permanently on the same spots, where they plant dacha. The chief of the tribe seems to be the paramount chief over all the Choequees or Kings" (*Letters desp.*, iii, 242). Later explorers did not succeed in discovering the Hancumqua, unless, says Maingard, we are prepared to identify them with the Inqua, ruled over by Hykon, "who might, by inaccurate reporters, have been quite conceivably given the name of Hykonqua, or the men of Hykon" (*op. cit.*, 492). (On the Inqua, cf. Schryver's Journal, ed. by E. E. Mossop. V.R.S. 12.)

[56]) Another exaggeration. The official records speak merely of "a certain nation, of whom the Emissary from the Heusaquas said that they keep the lions so tame and use them as we do dogs" (Letters desp., iii, 242). This emissary, when questioned by van Riebeeck, "told us many wonderful things which he would make us believe, but time will be our best teacher". Nothing is said about the use of lions in war. (D., Feb. 11-12, 1661.)

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

Dull-witted, dirty and coarse as these people are, they yet seem to preserve the law of nations as inviolate amongst them as it is among the most polished nations of Europe. Apart from the fact that they have shown this in several incidents, we can take as an example the answer given by the Goringhaiquas or Capemen, who in 1659 had fallen into strife and discord with our countrymen, to the question why they were troubling us and stealing away our cattle: they replied that they were doing so for no other reason than to avenge the suffering and injustice they had experienced at our taking away and sowing their lands, as has already been described [63]).

In generosity and loyalty to those nearest them, they appear to shame the Dutch. For instance, if one of them has anything he will willingly share it with another; no matter how small it may be, they will always endeavour to share and divide it amongst themselves in a brotherly manner [64]). It is true that stealing does sometimes occur among them, owing to their consumption of the root *dacha*, which they mix with water and drink, thereupon becoming drunk and unwittingly driven to excesses. Others, hard pressed by poverty, also try to smuggle away something here and there; but if discovered they must pay for this with their lives. They are, however, unashamed, and for a small piece of bread or tobacco will expose themselves entirely to your gaze [65]).

There appears nevertheless to be also a spark of dignity among them: for when they come to our countrymen at the Fort, they put on their most greasy and foul-smelling skins, and decorate their ears and throat with red and brasscoloured beads, deeming themselves then most beautifully arrayed.

They also possess a keen sense of pride, no matter in how bad and wretched a state they live; for one village will not yield or bow to another, but would far rather offer it war instead. The victor not only plays the part of lord and master on this occasion, but invariably also conducts himself arrogantly towards his conquered enemy.

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respect renders him an object of public scorn (Schapera, *op. cit.*, 320).

[64]) Sir Thomas Herbert, writing in 1638, says of them: "I cannot commend their modesty, the women (upon receipt of anything) returning her gratitude by discovering her shame, a curtesie taught them by some ill-bred Boore, our men I hope have more civility" (*Some Yeares' Travel into Asia and Afrique*, 16.) Cf. also Ten Rhyne (below, p. 115).

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

raw, and seldom cooked, with entrails and guts as well, first however, pressing out the excrement backwards or squeezing it out with the teeth.

When they find no dead animals, they look along the shore for dead fish, and for limpets, periwinkles and oysters. They also delight in the flesh of sea-dogs or seals, which they kill at night with sticks when these beasts come by thousands to the beach and bleat like calves. The meat they consume raw, or roasted in the fire half done and unwashed. They are likewise no strangers to the blubber of whales and other sea monsters which are now and then washed up on shore. It has happened that they scooped out by handfuls, and gulped down like that, the sun-dried blubber of a whale stranded in the Salt River, also cutting out pieces which they buried under the sand to eat later[72]). At times they tear pieces with their teeth out of their hard sheepskin or sealskin cloaks, and eat these only slightly roasted on coals. The Beachrangers, or Hottentots living along the shore at the Cape, come to the ships of the Dutch, and betake themselves at once to the kitchen, where, if they can, they remove whole handfuls of the fat floating on top of the meat kettle, and toss it into their mouths without bread. They are very fond of our bread, for which they willingly exchange cattle. The Saldanhars or Kochoquas and other neighbouring Hottentots live in the dry summer time on their cattle, but in the winter on certain roots growing in the ground during the rainy season. The honey which collects on the bushes they eat with wax and all. Their sick people they usually feed on cabbage, mallow and mustard leaves, cooked with a little stamped blubber.

They drink water or the milk of their cattle, but also hanker very greedily after brandy and Spanish wine, as well as tobacco; although they become sated and drunk from only a little, when they create a tremendous tumult of shouting and babbling.

INDUSTRY.

They trouble themselves with hardly any handicrafts or industries, other than preparing rushes from which to make mats for covering their huts, and herding their cattle and sheep. By watching our countrymen, however, they have learned to forge for themselves the points of their darts and assegais from bits of old iron, which they find thrown away by us here and there.[73]) They use nothing more than one stone as an anvil, and another as a hammer, and make the iron malleable with charcoal.

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[73]) The incident is referred to in van Riebeeck's Dagverhaal, March 1-6, 1654.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XIV.

Their Character.

Their native barbarism and idle desert life, together with a wretched ignorance of all virtues, imposes upon their minds every form of vicious pleasure. In faithlessness, inconstancy, lying, cheating, treachery, and infamous concern with every kind of lust they exercise their villainy. They are so bloody in their inclinations as to practise their cruelties even upon their vanquished enemies after their death, by striking their arrows and weapons into their dead carcases. Thus in the hardness of their hearts, resisting every impulse of humanity, they persist in the savagery of their fore-fathers. They are so addicted to theft, that one neighbour does not stick to enrich himself by stealing the cattle of another. Those Africans who gave you your triumphal name, O Scipio Africanus, lofty exemplar of culture and sainthood, must have been more humane, more chaste, than these. And in addition to their shameful indulgence in vice, they secure for themselves a luxurious idleness; they never till the soil, they sow nothing, they reap nothing, they take no heed what they shall eat or drink. But the force of nature keeps them absolutely subject to their squalid ways. Wherefore whoever wishes to employ them as slaves must keep them hungry, never fully satisfied, speak to them with authority, and never fail to be as good as his word.

A consequence of their way of life is that premature old age seizes their lustful and usually exhausted frames. But since they are very careless, or rather utterly indifferent, about recording their age, no certain statement can be made as to their average span of life. For the exhaustion produced by their unbridled lusts is compensated by the temperance to which their indigence compels them. Their diet is a vegetable one. Our countrymen dispute as to whether some of them have not outlived the century; and some speculate as to this being the reason for the great ages of men in antiquity.

Furthermore, from their tenderest years they have such an insatiable appetite for tobacco (infants of less than 8 months old can often be seen smoking), that, when they have the chance of living for ever free from the restraint of laws and slavery, they yet prefer servitude to going without tobacco, often slaving at the nod of a master the whole day in return for a scanty portion of the weed. So extravagant and insatiable is their desire for it.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

Infants and old persons, women and men are equally addicted to tobacco; and jealous though they are of what is their own, yet among companions they hand a lighted pipe around in turns. There grows in these shores a root of the African Arum, with such a pungent taste that it not only burns the tongue but sharply cuts it. It deserves to be classed among the poisons. The Hottentots mitigate the pungency by cooking (the fire expels the hurtful sulphur, and at the same time binds the volatile and biting salt) to make the plant fit for food; and it is a feast for hedge-hogs, which are here of a remarkable appearance. They also feed on quite inedible things, like dried and dusty skins (often such as have been long in use as shoes), and even on excrements, but always mixed with other things; for to a man they are without delicacy or niceness, not even excluding the king, miserable beggarly wretches, like almost all negroes.

CHAP. XVII.

Their Mode of War.

Nothing could be more unfriendly than this region, where the savage storms and stony mountains are matched by the character of the inhabitants. Their rough and cunning disposition sorts ill with the easy temper of our countrymen, and they resort to war upon the slightest cause. Their weapons are, in addition to a skin cloak which they use instead of a shield, the bow and javelins. These are either projectiles (i.e. hurled straight at the mark), commonly called *assegais*, which they can direct so accurately at a mark that they can hit a fixed point at a distance of forty paces, and which they fling with a downward motion of the arm; or else designed for carrying to a distance, in which case they are balanced by two wings, and being skilfully launched with great force fly and transfix the enemy. They usually imbue these weapons with poison in the following way: they irritate a viper or other noxious snake, then into the mouth of the angry creature they repeatedly plunge the tip of the weapon. They bind the creature to prevent the weapon from falling out, they enrage it to increase the strength of the poison, and then chop its head off.[39]) It is from maxillary glands that vipers spit

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first tie up the aforesaid bladder near to the tooth with a fine thread, in order to prevent the venom from escaping. Then when the bladder is dry they divide and smear the desired weapon with it" (Waterhouse, *Simon v. d. Stel's Journal*, 164-5). Cf. also *Schapera, op. cit.*, 129 ff.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

repudiant, faciuntque divortium. Nubtiarum solennia haec sunt: *Bovem*, binasve tresve, quandoque plures, jugulant *oves*, carnem excoriatam & tantillum aeri expositam cum propria pecudis adipe in dictis ollis excoquunt, intestina sub cineribus assant, atque apparatis epulis necessarios invitant, & opponunt haec bellaria, suo se oblectantes more.

CAP. XXIV.

De liberorum educatione.

In puerperis facilis laboris naturalia vincula dextre satis ligare ac solvere norunt; ubi vero difficilis partus forte ingruit, adhibent quandam mirandae efficaciae *plantam*, foetum commode expellentem; quam nullo pretio ab illis sive per me sive per alios, redimere potui: id enim communicare lege prohibitum esse, regerebant. Puerperae non diu latent; liberos sine ordine & inconcinne admodum educant barbarae matres; postquam per duas aut tres hebdomadas in mapalibus retinuerint eosdem, nullis unquam fasciis involutos, dorso appendunt suo; quadriestribus paullo majores fumare *petum*,* octimestres pedibus incedere, colobio tunc donandos, mihi ratum fecit quinquennis hujus regionis hospes; octennes novennesque tractare arma, arcum etjam & tela; ubi parentes cibum saepius eminus collocant, ad quem toties collineare debent, donec eundem inveniant, famem tamdiu perferre coacti.

* *Petum* is unknown to me. B.P.

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49) The marriage feast did not constitute the marriage ceremony, as Ten Rhyne's remarks would seem to imply. Grevenbroek gives a more adequate description, see below, p. 201.

50) The modern half-breed Hottentots of Little Namaqualand use *Mesembrianthemum edule*, stamped and given as a pulp, in cases of delayed labour or retained afterbirth; and *Euphorbia restituta* for tedious labour. (Schapera, *op. cit.*, 412.)

51) The period of seclusion, according to Grevenbroek (see below, p. 203), was at least eight days.

52) This Spartan training is not confirmed by other writers. Ten Rhyne's statement that Hottentot infants four months old are taught to smoke is exceeded only by Tavernier's fantastic

[See 10: Grevenbroek, this File. — Annlyst]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

if the marriage does not turn out satisfactorily, they put the woman away and make a divorce. Marriages are solemnized in the following way: they kill an ox, two or three or sometimes more sheep, then they skin the carcases and having exposed them for a little to the air they cook them with the animal's own fat in the pots we have mentioned; the innards they roast beneath the ashes, and when the feast has been prepared they summon their kin and set these dainties before them, enjoying themselves in their own way [1]).

CHAP. XXIV.

The Education of the Children.

If a woman is in easy childbed they are sufficiently skilful in binding and severing nature's links; but when a difficult labour sets in, they invoke the aid of a plant of wonderful efficiency, which happily expels the foetus [2]). I could not succeed in purchasing this plant at any price either directly or through others. Their reply always was that they are forbidden by law to share it. Women who have had a child are not long in retirement [3]). They bring their children up without any regularity or niceness, as you would expect from savages. After keeping them two or three weeks in the huts, they then sling them on their backs without any swaddling bands whatever. At a little more than four months old they begin to smoke and at eight months to walk upright, at which time they are given a karosa, according to information given me by one who had resided five years in the place. When they are eight or nine they begin to handle arms, both the bow and spears. Their parents often place their food at a distance; at this they must keep on aiming till they hit it, being compelled meantime to go on fasting [4]).

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tale that "as soon as a male is born his mother partially castrates him, and gives him sea-water to drink, and tobacco to eat"! (*op. cit.*, 392).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

000 pretio redimere potui. Quapropter falluntur & fallunt, qui se a mendacibus, & quae norunt, corde prementibus *Hottentottis* multa intellexisse jactant. *Colicam aromatica* quadam *radice* confestim curant. Subigunt & *Daturae* quandam speciem, ut opinor. *Dacha* vocant illi, quam accurate pinsunt, pistam, conglobatam & exsiccatam comedunt (ut plerique *Muhamedanorum* Amsion sive *opium*) eoque enormiter inebriantur. Recens natorum infantium *umbilicalia* rasa pressura ligant, non resecant, tandem sponte decidentia. Singula haec a quadam *Hottentottica* accepi, ab aliis praeter ea nihil rescire potens.

CAP. XXVII.

De Lingua eorundem.

Si quis eos loquentes auscultet, reviviscere *Pythagoras* aevum diserit, in quo aves mutuo sermonis consortio polluisse fingebantur. Quippe revera [1]) *stridor* non vox est, si *Hottentottorum* expressionem expendas: nam quodvis vocabulum stridulo linguae (sonoro applicita* palato) clangore finitur. Hinc haud perperam quis opinetur, hanc linguae ad palatum crepitationem vocalium vim exprimere, caeteras autem vocum copulas ex alto pectore producunt, pleraque orbiculatis labiis pronunciantes. Adeo ut cum aliis gentibus omni orationis commercio careant; neque ex tanto temporis intervallo e nostratibus repertus sit aliquis, qui perfecte cum ipsis colloqui potuerit: nisi illi, qui dudum prope *fortalitium* vitam transegere, nostratibus se accommodent, plurima *Belgica* vocabula, sola terminatione diversa callentes. Omnia ferme finiunt in *Kom*, ut tabaghkom, tabacum, kortom, portiuncula, korom, audire, &c.

[1]) Jul. de Allantibus Plin. Ridem.
* *Applicitae*. B.F.

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757 278 [**]) The Hottentots of Little Namaqualand use decoctions of *Eriocephalus Umbellulatus* or of the powdered and boiled root of *Hegeria pallens* for this purpose (Schapera, op. cit., 411).

● 276 [***]) On *dagga* (the leaves of *Leonotis leonurus*), see above, p. 48.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

others, who boast that they have learned many things from the Hottentots. For in the first place the Hottentots lie, and, in the second, they are determined to keep their secret remedies to themselvs. They cure colic quickly by a certain aromatic root.[56]) They employ also a certain species of Datura, as I think, called dacha.[57]) This they bray carefully, and after braying, make it into balls and eat it, as many Mahomedans do with Amsion or opium. It makes them monstrous drunk.

The umbilical cord of a new born infant they tie firmly, but do not cut back. The cord falls off by itself after a time.[58]) These details I learned from a certain Hottentot woman. I could get no further information from any source.

CHAP. XXVII.

Their Language.

If one listens to them talking, one supposes the age of Pythagoras to have returned, in which birds were fabled to have enjoyed mutual converse in speech. In sober truth it is noise, not speech, if one attends to the mode of expression of the Hottentots; for every single word is finished by a noisy click of the tongue against the echoing palate. One would not be wrong in saying that this clicking of the tongue against the palate is the main element in the sounds, but that the linking of the sounds is fetched up from their deep chests, their lips being generally rounded. The result is that they are bereft of all interchange of speech with other races; nor after all this lapse of time can one of our countrymen be found who can converse perfectly with them. Those Hottentots, however, who have lived long in the neighbourhood of the Fort, adapt themselves to our countrymen, acquiring many Dutch terms, of which they modify the terminations. They end nearly all their borrowed words in *-kom*: as *tabagkom*, tobacco; *kortom*, a little piece; *horom*, to hear, etc. Their vernacular does not contain many roots, but the words are enriched with affixes.

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[56]) Kolb likewise says that the umbilical cord is bound with a piece of sheep's sinew until it falls off; the modern Hottentots tie it half-way with a thread of sinew or wood fibre, then cut it through above the knot, and leave the part attached to the baby to fall away by itself (Schapera, op. cit., 264, 282).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FA17

The possessions of one deceased fall to his sons in equal proportions; if they fail, the next of kin succeeds.[44]) A brother inherits the property of a brother, not the father. In the last event an outsider is called in, for the daughters are forever debarred from inheriting from a father, a brother, or any other source. And indeed by the most ancient law of nations they are regarded as the end of one family and the beginning of another, and are made of small account(?). S 428

It is the native fashion to dress like herds in skins, and they all go clad in the hides of lions, leopards, tigers, zebras, sheep and other animals wild or domesticated. The skins are prepared by being softened in fat and grease and well worked. Sometimes they wear them inside-out. They are very particular to wrap themselves each in his own skin, and never to throw away an old one. I have however occasionally seen a distinguished warrior, who was a mighty man of action, or one conspicuous above his fellows for his fine physique or greatness of mind or lofty stature or noble birth, dressed in a skin of a distinctive colour and with a tasselled edge. H 291 H [554]

Like all Africans and Asiatics they rub their limbs with any sort of fat, just as if it was olive oil, anointing themselves copiously as a protection against the danger of sun, cold or disease. The noisome stench of which our people accuse them is to be ascribed not to dirt but rather to a plant known to European botanists and called Bochu by the natives. This they crush with stones and reduce to a powder, and then sprinkle or rub on their heads as a sweet fumigatory, potent charm, or disinfectant scent. Strangers find the smell of this plant unpleasant, heavy, and offensive, but to those who have had time to become accustomed to it, it seems choice, fragrant and agreeable. H 302 H [824]

They set very great store by the plant Daggha, as they call it, the roots of which they make into little cakes not exceeding in size the silver coin known in the vernacular as a rix dollar; and these they chew, as the Indians do optum and the Egyptians ostum. It puts them to sleep, but never maddens them. H 276

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to daughters" (Molsbergen, III, 68). Actually, in any Xhosa household, the principal heir is the eldest son of the first wife, who has to make provision for his younger brothers and sisters; in polygynous households, the eldest son of each wife inherits all the property allotted by the father during his lifetime to that wife, but the eldest son of the first wife succeeds to the headship of the family. If a man has no sons, his property is inherited by his father if still living; if not, then by his eldest brother of the same "house". (Maclean, *Compendium of Kafir Laws and Customs*, 1858, 71-72). S 428

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

000 Eodem in usu pretioque ipsis herba Cannah, forte nostratium cannabis, cujus semina dicerem non multum abhorrere ab illis, quae aliquando Mantuae Carpetanorum in sartagine cum pipere, oleo et sale frixa (canamones Hispanis dicta) degustavi.

Animalium terrestrium, volucrium et aequatilium, tam domesticorum quam silvestrium immensus, tanquam vivario et ad prodigium numerus, et omnium instar hoc specimen habeas, quod ultrà mille elephantes quandoque gregatim pascantur, quorum aliqui tantae vastitatis, ut alterum eorum dentem (meo calculo cornu) triginta supra centum librarum pondere viderim: nec minor serpentium, amphibiorum, et insectorum multitudo, quorum genera ut plurimum in quatuor et plures species se spargentia, easdemque maximam partem nostratibus ignotas, omnibusque scriptoribus incognitas, attonitus animadverti, et ne à fide abhorrentia narrare videar, sciias eadem mihi assiduos testes retulisse, et inter caetera visas ipsis pascentes belluas, capite equo similes, oblongo collo, brevi caudâ, reliquis vero corporis partibus elephantem referentes adaequantesque, incredibilis penè perniciitatis, adeoque cicures ut manuefactas crederes; porrò ex ore nonnullorum haud spernendae fidei accepi, vivos sibi monocerotes equo statura omnibusque membris simillimos in fronte cornu brachii longitudine et crassitie gestantes ferocissimos: alii quorum fides non vacillat narrant dari illic bicornes equos paris ferocitatis et formâ egregios: nonnulli praetendunt se vidisse insignes arduosque silvestres equos catervatim pascentes, et inter illos quosdam nive candidiores, alios carbone nigriores, nonnullos albos, sed jubâ caudâque nigrâ, et vice versâ, quosdam atros, caudâ jubâque candidos, omnes Astutconibus praestantiores, quos ob velocitatem Pegasos diceres: Onagrum non minoris pernicitatis et spectatae pulchritudinis fasciis albis nigrisque ducrum digitorum latitudine alternatim per totum corpus, ab auribus usque ad caudam et linge tales affabrè variatura

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276 222 [1]) Cowa or Gowa is identified by Marloth (*Common Names of Plants*, 30) as "several species of *Salsola*". Reference is made to the Hottentot use of it in the notes to the plates accompanying the journal of van der Stel's expedition to Namaqualand. "They

10: Grevenbroek F-9 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

H 276

They use for the same purpose and hold in equal esteem the Canna plant, which is perhaps our hemp.[44] The seeds of it do not seem very different from those which I once ate in Madrid, fried in the pan with pepper, oil and salt, and called canamones by the Spaniards.

S H 136

The number of animals here of earth, air, and water, and both domestic and wild, is so prodigious that it is like living in a zoo. Let one example serve for all: more than a thousand elephants sometimes feed together in a herd, and some of them are of such a size that I have seen a single tooth (I should rather call it a horn) that weighed more than one hundred and thirty pounds. The number of snakes, amphibians, and insects is just as great. Each class of them splits up as a rule into four or more species, and these, I am astonished to perceive, are for the most part unknown to the Europeans and unrecognized in the writings of all naturalists. I do not want you to suppose that I am straying from the truth; you must know therefore that the most careful observers have reported the above facts to me, and have told me among other things that they have seen creatures grazing with horses' heads, long necks, short tails, like elephants in the rest of their parts and as big, of an almost incredible swiftness, and at the same time so little shy that they seemed domesticated. I have also heard credible witnesses state that they have seen ferocious unicorns as big as horses and like them in every limb, with a horn on the forehead as long and as thick as your arm. Others, of unimpeachable veracity, say that there are horses here with two horns, equally ferocious and of exquisite beauty. Some profess to have seen fine tall wild horses feeding in herds, and among them some fairer than snow, others darker than coal, some white with black mane and tail, and vice versa, some black with white mane and tail, all of them outclassing the Asturian breed and each a Pegasus in swiftness. I have seen with wonder a zebra of no less speed and rare beauty, artistically striped over his whole body from his ears to his tail and down his legs to the pastern with alternate bands of black and white two fingers thick. It was only in the size of his

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generally chew a certain herb called cannat. They pound it root and stem together between stones and store and preserve it in bags made of sheepskin. In October, when we were approaching the Copper Mountain, everybody was gathering this herb on the surrounding mountains as a supply for the whole year. They use it as the natives of India use betel or areca. They chew both stem and root almost all day and become thereby intoxicated, so that on account of this effect and its pleasant smell and stimulating taste, one may safely expect some advantage from its workings" (Walcherouw, 183, 185).

H 276 222